

Research on the Types of Textual Emotional Education in Junior High School Chinese Language Teaching

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Abstract: *Textual emotion is the most fundamental and important way of emotional education in Chinese language. Teachers should guide students to deeply analyze the text, explore the rich emotions contained in the text itself, and engage in profound emotional dialogue with the text, author, and task. The textual emotional education in junior high school Chinese language teaching mainly includes five types: patriotic sentiment, social phenomena and social ideals, warmth of family, love for life, and personal character. It provides rich teaching resources for emotional education and fully reflects the humanistic nature of Chinese language.*

Keywords: Chinese language teaching in junior high school, Textual emotion, Emotional education.

1. Introduction

The “Compulsory Education Chinese Curriculum Standards (2025 Edition)” for the first time clearly defines cultural confidence, language use, thinking ability, and aesthetic creation as the four pillars of core Chinese literacy, emphasizing the achievement of educational goals through language and writing learning. Emotional education is a key hub for achieving the unity of humanistic and instrumental aspects in Chinese language curriculum, and is the core path to promote students’ comprehensive development and personality improvement. Chinese language education contains rich emotional content, many of which have high emotional education value and have a good help and promotion effect on students’ physical and mental health growth (Liu, 2017). Emotional education has become one of the important goals of Chinese language teaching, and emphasizing emotional education for middle school students is an important feature of contemporary Chinese language education and teaching (Sha, 2023). Based on this, Chinese language teaching should focus more on the text, delve into the emotional types contained in the text itself, and carry out text emotional education.

Emotional education in Chinese language teaching is an educational activity and process that focuses on cultivating emotions. Textual emotional education refers to the educational process in which Chinese language teachers use the text of textbooks as the main carrier and approach, guide students to deeply experience, understand, taste, and elevate the emotional types contained in the text through the infiltration of the text and the interaction of teacher-student emotions. Through deep dialogue with the text, students are subtly infected, influenced, and enlightened, thereby promoting the development of students’ emotional attitudes and values, and shaping their sound personality.

2. Types of Textual Emotional Education in Junior High School Chinese Language Teaching

2.1 Patriotic Sentiment

1) Patriotic spirit

Patriotic spirit is the spiritual gene of excellent traditional Chinese culture. Taking “Deng Jiaxian” as an example, the text uses emotional language to introduce Deng Jiaxian, an outstanding scientist and patriot, describing his selfless spirit as a pioneer and his enormous contributions to national defense weapons. For example, in the ancient Chinese poem “Crossing the Ocean 过零丁洋” by Wen Tianxiang, it is said that “人生自古谁无死，留取丹心照汗青。” This reflects the severe situation of the survival of the country at that time, expressing Wen Tianxiang’s unyielding and noble national integrity, as well as his deep concern for the fate of the country. In Tan Sitong’s “Tongguan 潼关”, the poet depicts the magnificent mountains and rivers of Tongguan with vigorous and heroic strokes, reflecting the poet’s attitude of breaking through all obstacles and striving for progress. In Fan Zhongyan’s “Record of Yueyang Tower 岳阳楼记”, it is written that “居庙堂之高则忧其民，处江湖之远则忧其君”，“先天下之忧而忧，后天下之乐而乐”，etc. The author’s national interests far outweigh personal interests, expressing his deep concern for the country and the people.

2) Hometown complex

The textbook selection includes many works that reflect the hometown complex. For example, in Yu Guangzhong’s “Homesickness 乡愁,” images such as stamps, ship tickets, graves, and straits are cleverly used to concretize abstract homesickness, allowing readers to feel emotional bonds that transcend time and space. In Lu Xun’s “Hometown 故乡”, the author uses first person narration to describe “I 我” returning to my hometown more than twenty years apart, as well as various experiences and feelings in my hometown. For Lu Xun, hometown is a spiritual refuge. By studying this type of selected text, we will follow the author back to that fertile land full of memories, helping students understand that when they grow up, no matter where they are or how high their social

status is, they will always remember the land that nurtured their own growth.

2.2 Social Phenomena and Social Ideals

Junior high school Chinese textbooks help us gain insight into human relationships and understand the world by selecting different historical backgrounds, character fates, and social landscapes. Lu Xun's "Kong Yiji 孔乙己" and Wu Jingzi's "Fan Jin Zhongju 范进中举" both depict the tragic fate of the lower class intellectuals represented by Kong Yiji, exposing the drawbacks of the imperial examination system and the indifference of society. Chekhov's "The Chameleon 变色龙" depicts a bureaucratic image that bullies the lower and flatters the upper, and seeks to curry favor with the powerful through several changes in the landscape of Ochuelov's attitude towards dogs. It exposes the social darkness under the rule of the Tsar, just as Zhang Yanghao wrote in his "Mountain Sheep: Memories of Tongguan 山坡羊·潼关怀古": "兴, 百姓苦; 亡, 百姓苦".

Since ancient times, Chinese scholars have regarded the world as their family, held lofty ideals, and pursued outstanding aspirations. The selection of middle school Chinese textbooks includes many ancient texts that align with the ideals and aspirations of the ancients. In Cao Cao's "Observing the Sea", the vastness and grandeur of the sea symbolize the poet's heart and aspirations; Wang Anshi's "Ascending Feilai Peak" expresses his lofty political aspirations and firm determination to reform from a distant perspective; Du Fu's "Watching the Mountains" not only depicts the towering Mount Taishan Mountain, but also expresses his ambition to climb the peak of life. When students recite these classic poems and verses, they can silently establish their lofty ideals and aspirations through the emotional rendering of the poet's lofty ideals.

2.3 Warmth of Family

This type of text reflects ethics, morality, and human emotions from a family perspective. Zhu Ziqing's "Back Shadow 背影" silently conveys the clumsiness and depth of fatherly love through the detail of his father climbing the platform to buy oranges for "me", reflecting the deep father son affection. Mo Huaiqi's "Walking 散步" takes ordinary life slices as the incision, conveying the warmth of family life; In Tagore's "The Golden Flower 金色花", the gentle silhouettes of a mother's daily life are interwoven into poetry from the perspective of a child; The poem "Mother 母亲" by Bing Xin, which also expresses family affection, elevates concrete family affection into a spiritual totem and presents a richer aesthetic tension.

2.4 Love for Life

Every life is unique and holds irreplaceable value. The texts about reverence for life in middle school Chinese textbooks include: Shi Tiesheng's "Memories of Autumn 秋天的怀念", Zhu Ziqing's "Spring 春", Zong Pu's "Purple Wisteria Waterfall 紫藤萝瀑布", etc. Through reminiscing about the moments spent with my mother, "Memories of Autumn 秋天的怀念" expresses endless longing for her and exploration of

the meaning of life. The death of his mother made him realize the fragility and impermanence of life, and also made him rethink how to live well. This realization deepened his reverence for life and reflected his love and respect for it. In Zhu Ziqing's writings, spring becomes a newly landed doll, little girl, etc., which not only allows students to feel the beauty of spring in reading, but also conveys a love for nature and a praise for the endless life. The "Purple Wisteria Waterfall 紫藤萝瀑布" not only shows the charm of life, but also embodies the tenacity and resilience of life. At the same time, in the process of admiring flowers, the anxiety and sadness in the heart are replaced by tranquility and joy. "The river of life is endless", and even in the face of difficulties and challenges, the power of life can bring hope and beauty.

2.5 Personal Character

1) Heart of benevolence

In the selection of junior high school Chinese textbooks, many texts about "benevolence" have been included. For example, "The three chapters of Mencius 孟子三章" emphasize the importance of morality and benevolence, stating that those who have attained the benevolence will receive more assistance, while those who have lost the benevolence will receive less assistance. For example, Ouyang Xiu's "Record of the Zuiweng Pavilion 醉翁亭记" depicts the scene of the governor and the people enjoying themselves together. These types of ancient texts all embody the heart of benevolence, which transcends personal interests and constantly concerns the future and destiny of the country and the happy life of the people. When students study such articles, through practical life experience, they should have a sense of social responsibility, actively participate in social services, and treat everything and everyone around them with a "benevolent" heart.

2) Open mindedness

The junior high school Chinese textbook selects many texts of this kind, and the most representative one is undoubtedly the bold and unrestrained poet Su Shi. Taking "Ding Feng Bo 定风波" as an example, the author portrays the author's broad and detached mind through the small life events encountered in the sand lake road. In Liu Yuxi's "Meeting at a Banquet in Yangzhou to Pay Tribute to Joy 酬乐天扬州处逢席上见赠", the poet compares his own adversity to a sunken ship and a sick tree, with thousands of sails passing by and thousands of trees in front of him. The thousand sails and thousands of trees represent those who are in good times, but at the same time express praise for the tenacity of life, encouraging people to maintain hope in adversity and believe that new vitality and opportunities will always come. In Li Bai's "The Difficulty of Traveling 行路难", it is said that "there will be times when the wind breaks through the waves, and the sail hangs directly to sail across the vast sea 长风破浪会有时, 直挂云帆济沧海". In this poem, "Long Wind 长风" symbolizes favorable opportunities and conditions, while "Breaking Waves 破浪" metaphorically refers to overcoming difficulties and challenges. The author portrays the poet's optimistic attitude and firm belief in the face of difficulties and challenges through vivid metaphors and heroic language. When studying

these works, students are able to associate themselves with the difficulties and setbacks they have encountered in life, thus creating a strong emotional resonance with the author and motivating themselves to maintain an optimistic and positive attitude.

3) Noble and pure quality

In Zhou Dunyi's "Ode to the Lotus Flower 爱莲说", the author compares lotus flowers to gentlemen and expresses the author's admiration and pursuit of noble character by praising the noble qualities of lotus flowers. Liu Yuxi's "Inscription on a Humble House 陋室铭" expresses his feelings of not conforming to the secular world and pursuing noble character and spiritual realm. These works all express the author's noble character and ethics. In this rapidly developing and challenging era, allowing students to be influenced by the noble personality of ancient people can strengthen their ideals and beliefs.

3. Conclusion

The junior high school stage is a critical period for the formation of students' emotional attitudes and values. Chinese language teaching should not only focus on superficial knowledge imparting and skill training, but also delve into the text, explore its inherent spiritual value, and provide effective emotional guidance and influence to students. The selected texts in the textbook contain rich emotional resources such as patriotic sentiment, social phenomena and social ideals, warmth of family, love for life, and personal character, providing a unique and high-quality resource for emotional education. Implementing classified teaching can significantly improve the timeliness and pertinence of emotional education. Teachers should design diversified teaching strategies based on the characteristics of different types, guide students from emotional resonance to internalization and sublimation, and ultimately leverage the unique function of the Chinese language curriculum of "educating people with culture and emotions" to promote students' comprehensive development and personality improvement.

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